

European Journal of Business and Management
ISSN 2222-1905 (Paper) ISSN 2222-2839 (Online)
Vol 3, No.4, 2011

www.iiste.org

Drinking Culture and Alcohol Management in Kenya: An Ethical Perspective

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Designation: A research paper on managing youth and young professionals in Kenya against alcoholism

Abstract

The need for refocusing and reengineering the drinking culture and the new emerging effects on the youths and older population in Kenya cannot be underestimated. The youth who are the future professionals for any developing nation like Kenya, should be given special attention through proper education on alcohol consumption. The study was cross-sectional and sought to establish the extent to which alcohol education and management is executed in Kenya, with greater emphasis being directed towards the youth and young adults in Kenya. The research was carried out in 7 (seven) provinces of Kenya, due to their cultural differences and findings established. Research questionnaires were prepared and hand delivered to religious and social leaders, managers, educational heads, operators in alcohol industry and officials in the research regions. The paper employed ethical theories such as virtue ethics, deontological ethics, ethical learning and growth and teleological ethics to build its content. The research involved survey approach to get responses from the seven provinces. An analysis of the data was carried out using principal component analysis. A major finding was found to be the weakening influence of the social institutions to instill ethical concerns on the youth and other members of society on alcohol management and education. It was also established that the society, family and institutions have lost their superiority thus allowing the youth to engage in unproductive and irresponsible drinking to seek satisfaction and pleasures. This therefore makes them the endangered age group in Kenya. It was recommended that ethics should be employed to help management and reinvent the affected parties especially the family, schools and community at large. This was to involve alcohol education and management aided by ethical theories and values of humane living. This paper is purely ethical and first in its entirety in Kenya to focus on ethics as a tool of enlightening and controlling alcohol consumption through mutual education and management by social institutions in Kenya.

Key words: Alcohol Management, Drinking culture, counseling, social institutions, ethical committees, ethical theories and values.

1.0 Introduction

Alcohol addiction among the young adult's population in Kenya is a clear indication of loss of future productive manpower and generation. Ziemelis *et al.* (2002) reported that there is need for immediate educations on alcohol and other drug management, so as to save the future faces of humanity from premature deaths and other related illness. This, as argued by Wambua & Khamisis (2004b) will help create positive attitudes towards accepting that alcohol indeed has untold effects on the consumers.

Researches by scholars like Eshiwani (1993); Kamunge (1993) and Khamisi & Mutia (2007a) indicate that irresponsible behaviors among the youth could be caused by the influences and drives of alcohol and other

abused substances. In Kenya, a number of schools and other learning institutions have been, as reported by Muchemi (2002) and Moest (2001), subjected to rampages resulting into deaths of innocent students. This is a clear picture that our society is largely failing to maintain the old generational ethics and values. If immediate action cannot be taken to curb against this menace, then more negative effects will occur thus deteriorating our systems even more (Spear 2004).

Honik *et al.* (2002) in their research, reported that young adults who have learnt to drink alcohol at tender age will often extent the same behavior into their professions and careers, and will largely fail to deliver not because they are not qualified but because of the known influences of alcohol. This culture of drinking has claimed the lives of productive and well educated professionals in Kenya, mostly those who started as social drinkers, to problem drinkers and eventually became notorious addicts. Most young adults in Kenya face marriage break ups as a result of excessive drinking that often causes domestic violence and the related consequences

In order to save the face of Kenya, ethical education should be considered the main key drive, with special emphasis being focuses on the societal values of responsibility and self control as argued by Gichure (1997). Combined efforts by corporate institutions, learning institutions, religious institutions and the government will help yield good results in managing alcohol menace that threaten to cause generational gap in Kenya. This will involve building societal and institutional values to act as a new light for alcohol management. Leonardo (2008), points out that every problem in our society can only be solved if we view it as rather a societal problem than an individual's problem. Covey, (1992; 36) expounds on the 'principle of process' of ethical learning and growth, of personal growth in the spheres of emotion, human relationships and character formation as a need that is to be adopted by our society in imparting necessary education regarding alcohol management.

Alcohol education is a popular and much used approach to reducing the potential for harm from alcohol consumption and particular drinking patterns among the consumers. Although critics of alcohol education point to its shortcomings and lack of effectiveness, it is important to realize that no single policy measure or approach can change the face of problems or attitudes related to alcohol when applied in isolation. Providing information and teaching skills represents a crucial component of an integrated approach to promoting responsible alcohol consumption and enabling individuals to make informed choices about their drinking as argued by Giannetti *et al.* (2002). Alcohol education on its own cannot achieve all the results that are desirable for an effective policy. When integrated into a balanced policy approach that weighs rights and responsibilities and combines regulation with initiatives intended to minimize harm, however, alcohol education is a useful prevention tool which if married into action with ethics, then a change will be witnessed in Kenyans' drinking culture. Wisdom ought to be applied in fighting this war against alcohol consumption among productive youth in Kenya as argued by Huang (2008), that 'a strategy without tactics is the longest road to victory. Tactics without strategy is the noise before defeat', hence the need for wisdom is relative to alcohol management.

1.1 Problem Statement

Drinking alcohol is a social and cultural practice that is carried out in many parts of the world. In Kenya, specifically, alcohol drinking has been as a tool of social engagement, where certain categories of persons meet to share their social issues and trends as they unfold. Though alcohol drinking is a matter of personal choice, in Kenya most consumers are trust into this engagements by social classes they form early in their lives. With current competition in production of these drinks by a number of producers, there is likelihood of having more young adults in the race. Though alcohol consumption ought to be an activity that is used beneficially by the consumer, there are trends where young adults aged between 15 years to 25 years consume alcohol in a bid to maintain their companions or otherwise belong in a peer group.

These trends have made some of them to become problem drinkers and eventually addicts who can't do without. This problem statement therefore sought to find out what has triggered this competition in

consumption of alcohol among the productive age group, with greater emphasis being given to social institutions, in which the affected persons spent most of their productive hours. The absence of ethical consideration regarding to consumption of alcohol and its eventual management means that our society ought to embrace important values which can help bring sanity in alcohol consumption. My research therefore sought to find out if ethical consideration and embracement could help control and manage alcohol consumption in Kenya through alcohol education.

1.1.2. Research Objectives

The research consisted of two categories of objectives, the general objectives and specific objectives.

1.1.2.1 General Objectives

The general objective was to critically establish the ethical and moral issues in the drinking culture and alcohol management in Kenya in tune with relevance to productivity and delivery among the young adults in Kenya.

1.1. 2.2 Specific objectives

- (i) To identify the status, problems and the needs of social institutions in strengthening their role in alcohol management through guiding and counseling initiatives.
- (ii) To investigate how social institutions contribute to alcohol management among their members and how these institutions improve the fit between professional productivity and effectiveness.
- (iii) To establish some alcohol consumption ethics that should be adopted by social institutions towards producing an all round persons who do not become alcohol addicts but alcohol managers.

1.1.3 Justification and significance of the paper

With respect to relevance, this paper will help define at least if not all changes that need to be instigated into the drinking culture and alcohol management in Kenya by social institutions so as to habit responsible and productive young adults. The results should have some interesting implications for educators and trainers as well as Government ministries and other employers in Kenya in developing programs meant to manage and control alcohol among their stakeholders. Students will also find this paper relevant especially with regard to alcohol consumption integrity and self control in achieving highest level of personal management. The government will find it relevant to adopt the recommendations of this paper towards directing educators and trainers to develop programs that can improve the alcohol consumption among the productive young adults, who are the future generational leaders and managers. The government may further wish to corporate with the religious in-built institutions and models of spiritual counseling in order to prevent and fight the drinking culture in the country in order to bring a healthy youth for a healthy nation geared towards the realization of vision 2030 and implementation of the new constitution dispensation.

1.1.4 Hypotheses Formulation

Ha: Good and well structured quality guiding, spiritual and psychological counseling methodology will have a positive impact on the alcohol management leading to availability of reliable human capital by corporate world.

Hb: Encouraging self control among alcohol consumers will have positive outcomes and generate a pool of productive young adults in the country.

Hc: Ethical integration into alcohol consumption and management will result into production of highly effective, reliable and productive young professionals in the labor markets.

1.2 Literature Review

This section focuses on the role played by social institutions in managing this problem of alcohol consumption, identifying the target age at risk and providing the necessary education to prevent further spread of the culture of drinking.

1.2.1 Alcohol in culture and society

Alcohol beverages are an integral part of the fabric of adult society in most countries. Moderate and responsible drinking is considered to be part of normal and balanced life in most societies and patterns of drinking are largely culturally determined (Giannetti *et al.* 2002). The decision to drink by both adults and young people is motivated by a variety of factors – enjoyment, lifestyle, rites of passage, parental influence, and, not least, cultural acceptability of drinking (Heath 2000). In many countries, drinking is traditionally considered normative behavior and an integral part of everyday life. The introduction of children to alcohol beverages often occurs early, within the family, and in a way that integrates drinking into other commonplace activities.

It is commonly, if wrongly, believed that in many cultures alcohol beverages have only been introduced fairly recently. There are, however, very few societies where alcohol beverages have not been enjoyed as part of local culture, as part of family and village life, or as part of religious and spiritual life, since before written history (Heath 2000). Nevertheless, there has clearly been an increase in consumer choice in many countries in the past couple of centuries, with the introduction of branded products where few existed before. The very high visibility of beverage alcohol advertising for branded products gives the false impression that these are the most frequently consumed alcohols, and this obscures the continuing popularity of non-commercial and traditional forms of alcohol (Houghton & Roche 2001).

The comments of Adams *et al.* (1990) shows that vast majority of the beverage alcohol consumed worldwide is not advertised. This is especially true in developing countries and in economies in transition, where many beverages are home-brewed or produced illicitly. In developing countries, commercially produced and advertised beverage types are generally inaccessible to the majority of the population, especially to young people (Kendel & Logan 1984). The price differential between commercially produced, branded products and home-brewed beverages is often prohibitive. In addition, import tariffs and excise taxes can at times increase the price of a product to several times its original value. The price of branded products also reflects higher costs of production. Such costs are clearly not associated with illicit and home-produced alcohol, thus making them overwhelmingly the beverages of choice (Fillmore 1991). It should be noted, however, that many home-produced and illicit products, particularly in developing countries, use low-quality raw materials and may be contaminated, thus carrying health risks not associated with branded products. The majority of young people in developing countries, when they do drink, consume alcohol which is not commercially marketed or advertised (Adams *et al.* 2001).

1.2.2 Social influences and alcohol management

Family has been shown to be the strongest single influence of all external factors on young people's attitudes about drinking (Miller & Plant 2003). Strong relationships between young people and their parents, family structure, communication, adult monitoring and supervision, and parental involvement may all act as positive influences on choices around alcohol consumption (Etz *et al.* 1998). Programs have been developed that can play an important role in strengthening parental influence and the role of the family. Such initiatives integrate behavioral training for parents, family skills training, education, support, and brief therapy, and appear to be cross-culturally applicable (Kumpfer *et al.* 2003).

This suggests a need in alcohol education to include equipping the “educators”—parents, teachers, youth

workers, and religious and community leaders—with the knowledge and skills for this role. It also requires training those who serve and sell alcohol to implement harm reduction measures for young people and adults alike.

After parents and family, peers are another important influence on young people's decisions about drinking and on their drinking patterns (Houghton & Roche 2001). Peer relationships and attitudes have been addressed through alcohol education and specific approaches designed especially for this purpose. Other critical elements that influence how young people learn about alcohol and how they make decisions about drinking are the prevailing drinking culture and general risk-taking behaviors. Young people's attitudes and their personal and social skills can be developed in a way that will allow them to make responsible choices and teach them not to place themselves or others in harm's way.

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1.2.3. Young People and school education on alcohol consumption

Young people are considered to be particularly susceptible to harm from alcohol consumption and they are a primary target group for alcohol education. The developmental changes that occur in childhood and adolescence, young people's general propensity for risk-taking, and their relative inexperience with alcohol place them at heightened risk for harm (Brown & Tapert 2004; Spear 2004). Gorman (1996) infers that schools offer obvious focal points for alcohol education. Curricula may include information on alcohol or lesson plans to address a range of related health and social issues.

In addition to schools, other venues where young people gather can play an important role and create opportunities for education about alcohol as argued by Foxcroft & Lowe (1997). These include religious and community centers, as well as clubs and discos. The home and family setting are also important for conveying information about alcohol and drinking, as are physicians' practices and emergency rooms. A key requirement in developing alcohol education programs and initiatives for young people is to define clearly the desired outcome. Some programs as argued by Giannetti *et al.* (2002), promote abstinence from alcohol until the legally mandated drinking age others seek to reduce harm whilst acknowledging that drinking is likely to take place. Tailoring programs so that they are realistic and in keeping with society's and young people's expectations, behaviors, and cultural influences is important in ensuring success (Milgram 2001).

1.2.4 Operational Framework of the research variables

The operational framework was based on one broad objective of the drinking culture and alcohol management in Kenya as shown in figure 1 of the notes section.

Other specific variables were;

- (i) Social institutions will play a greater role in providing education on alcohol management.
- (ii) Guiding and counseling programmes in corporate institutions and learning institutions could fasten up the process of alcohol management.

(iii) Employing ethics in alcohol management could help yield realizable results in taming drinking culture in Kenya. (*Note 1*)

1.3 Research methodology and Design

1.3.1 Instrument and Instrumentation

The survey instrument was pre-tested on groups of 20 social institutions in each province of Kenya, 22 government ministries and 10 service and manufacturing firms operating Kenya. Ambiguous questions were deleted or reworded for clarity. Demographic items included top administrators, employees, students and managers from the selected service and manufacturing firms as well as government officials in Kenya. Six hundred questionnaires were hand delivered to a cross section of top educational heads, managers, government officials as well as employees and higher learning students from the accredited institutions in Kenya. A total of 592 questionnaires were returned, netting a response rate of 97.2 percent. An attempt was made to include all the participants in the sample, and all of the returned questionnaires were usable in the final data analysis.

Quantitative data is analyzed by using descriptive statistics and other standard quantitative methods, which included Principal component analysis (PCA) and the Chi-square. Data collected from the survey was entered into the statistical package, SPSS (statistical package for social science) for analysis, discussion and presentation of the results in this research. To analyze the demographic information, the descriptive statistics are entered onto a Microsoft Excel sheet.

1.3.2 Findings and Results

From the responses of the demographics, the following results were established. Based on the results of the principal component analysis and multivariate analysis from the chi-square, a variance of 56% was deduced from the relevancy of the guiding and counseling programs to the needs of alcohol education and management as responded to by leading religious leaders, educational heads, managers and government officials. Social institutions role as a dynamic variable scored 43% as it was noted that people learn to drink from the social environment they are exposed to, hence this was considered to be a vital tunnel of extending alcohol education. Based on the outcomes and industrial orientation, each scored 40% as responded to by the employers when assessing the performance of fresh graduates from colleges.

The employment of ethics in alcohol management in Kenya was after analysis by the principal component analysis found to score 57% variance. This proved the fact that although there are rules and laws of existence, there is need to employ ethical values in managing drinking culture in Kenya.

1.4 An Ethical Perspective of the Research

The stability of any nation will depend largely not on how well the citizens adhere to laws or daily regulations that have been codified, but on morality, values systems and ethics of their daily existence. Every society has values and morals which guide the way of its members.

Though a number of concerns have been discussed in the literature review section, they fall short of ethical theories and values as the key pillars that can help redefine and reinvent the whole system of current education and training programmes. Ethics though is taught as a philosophical discipline in higher institutions of learning, it has its birth from the society's expectations and actions of the members that constitute that society. Hence no discipline can prove to be superior over others since the society is multifaceted with all the disciplines currently being administered in the current training and educational programmes.

In line with other philosophical ethicists, Gichure (1997) defines ethics as 'the systematic study of human actions from the point of view of their rightness or wrongness as a means for the achievement of man's

ultimate happiness'. Achola (1976) inferred that good actions means good ethics, similarly a good life means good ethics. Being moral agents, our actions are true picture of the society, and therefore any consequence or outcomes of the drinking culture on the society will be judged from ethical and moral standpoint.

Human beings in practically all cultures and times are all guided by ethical values which according to Gichure (2007) are; trustworthiness, honesty, integrity, reliability, loyalty, truthfulness, respect, caring, responsibility, accountability, transparency, diligence, perseverance, self-restraint, fairness, citizenship. This is what the current alcohol management and education should not only come to be aware of but aggressively focus on if our Kenyan society is to be restructured so as to become a better place for human existence. According to Gichure (2007) joy, delight and happiness are all connected with ethics and therefore seeking to find ultimate satisfaction while using mood altering substances (alcohol and drugs) that cause one to become immoral agent is totally unethical.

Alcohol consumption is acceptable to the extent that its use does not interfere with the logic of the user making him become an immoral agent, yet many users begin in small way by free will in such of pleasure and companion. These actions as argued by Paul II (1993) are depended on the cognitive selection of being human.

1.4.1 Ethical Theory

Ethical theories are tools for ethical guidance that can be adopted in analyzing the range of ethics that can affect societal culture, alcohol management and individuals' growth and intellectual nourishment as claimed by Senge (1990). Our current alcohol management and education programs are not strictly married into action causing a gap in eventual management. There are that could be applied this situation to help bring change in approach. These theories include; virtue ethics, ethical learning and growth, Deontological ethics and Teleological ethics.

1.4.1.1 Virtue ethics

Aristotle was the proponent for virtue ethics in our daily ventures and undertakings. It is a stable quality in man; an internal principle or a habit. Plato, Aristotle's teacher had identified four virtues, those of wisdom, courage, self control and justice. When we say that a person is just, honest or prudent, we mean that in this particular person, there is stable quality of justice, reliability, trustworthiness, honesty or prudence (Gichure 1997). Fisher & Lovell (2009) infers that virtues are not the 'ends' rather they are the 'means'. They are personal qualities that provide the basis for individual to lead a good, noble or happy life (Debeljuh 2006).

1.4.1.2 Deontological ethics

This theory as argued by Fisher & Lovell, (2009), was developed by Kant. Kant's philosophy was that actions must be guided by universalisable principles that apply irrespective of the consequences of the actions. An action can only be morally right if it is carried out as a duty, Kant's categorical imperative lays emphasis that one does 'duty for duty's sake.' not in expectation of a reward (Gichure 1997). Bowie (1999) in his organization, built upon Kantian principles, which provided a theory of moral permissibility for interactions. Interactions that violate the universability formulation of the categorical imperative are morally impermissible.

1.4.1.3 Ethical Learning and Growth

An ethical organization cannot be achieved by a decree, (Fisher & Lovell 2009). The end has to be approached obliquely by encouraging process of learning that enable people to decide for themselves to act ethically. For Senge (1990, p. 13-14) learning is not simply an acquisition of useful information; it is simply a personal moral development, which could help in alcohol management and education. Covey (1992, p.

36) adopted the 'principle of process' of personal growth in the spheres of emotion, human relationships and character formation. These processes cannot, he argued, be short circuited; people have to go through the necessary stages of development to achieve greater effectiveness.

1.4.1.4 Teleological ethics

According to Fisher & Lovell (2009), Teleological ethics means the rightness or goodness of an action is not intrinsic to that action but can only be judged by its consequences. They relied on the views of the Jeremy Bentham and John Stuart Mill, the initial proponents of this theory. The theory tends to combine an intention to work towards an end with a particular view of what institutions are necessary to achieve it. These institutions govern the way in which the appropriateness of an act to an end should be evaluated. Thus a person engaging into extreme alcohol consumption will be judged as being irresponsible and therefore falling short of what is expected of him by the society.

1.5 Discussion and Recommendations

1.5.1 Discussions

From the analysis of the responses, it was clear that ethics is failing in alcohol management. Social institutions largely focus on the set decrees and laws which are easily broken by alcohol consumers. The media for instance plays a bigger role in advertising and influencing alcohol consumption. Some advertising are false and only meant to attract consumers. The family as a bigger social institution is a key motivator that can contribute to alcohol consumption.

Many a times people learn to drink based on what they learn and acquire from the members of their family. If a father is a problem drinker, there are possibilities of having children who are problem drinkers in the future. These may lead them to become victims of alcoholism which has been defined by many medical doctors and psychologists as a "physio-psychosocial and spiritual disease" which is usually treated in rehabilitation centres that are increasing in urban and rural areas of the country as it has been noted. Many ethicists agree that alcoholism cannot be solved by medical doctors and psychologists alone. There is a dire need of integrating pastoral/spiritual counseling with psychological services for the well being of the client thus enhancing the role played by the father-mother in the family especially if they are good mentors and icons to their children.

Culture plays a bigger role in influencing the way members of a given society executes their daily life. Different societies in the world have different approaches while dealing with alcohol especially in the initiation of their members through certain recognized rites passage. Even with modern western culture which is rampant in Kenya there is still a strong cultural bond in various ethnic groups with regard to use and treatment of alcohol. During special occasion, some communities will largely consume alcohol while in other communities alcohol is part of life that cannot be done without. However, these traditional stages of society could be used wisely by educationists, ethicists, religious leaders, opinion leaders and the administration in passing necessary information regarding alcohol management and consumption among the various consumers. Many sociologists argues that, a society that caress for its youth today and inculcates moral, religious, cultural and religious values can be happy for the continuation of a better society in the days to come. Both the extended and nuclear families although they come from different cultural orientations never lose sight of ethical values which are sustained in order to see their generation translated to the next generation. There is therefore a great need for African ethical leaders and the government to have a clear and systematic recourse to the past African values which are basically African because the youth and the young professionals of today are children of the two worlds namely, the past and the current globalised world. These approaches will help the family, educators and managers to approach the African clients at multiple meeting points of their challenged life.

In order to have a stable economy, there is need for the government to establish centers for ethics in every

province (with the upcoming counties in the new constitution) for guiding and counseling coordination with all the stakeholders represented such as the family, trained counselors, religious leaders, teachers, traditional wisdom persons or sages and the administration. Systems and mechanism must be put in place at the national level in order to develop and operationalize policies regarding alcohol management, ethics and leadership if the envisaged centres for ethics take firm root and achieve their mandate for the local community and the society at large. The office of the permanent secretary on ethics (as envisaged in the new constitution) at the top level of the government should be the coordinator of all these activities.

It is our contention that in order to have an economy that is thriving towards highest levels of economic status, then moral and ethical thinking, aided by ethical theories of intellectual nourishment, should play a larger role in guiding and sharpening the thoughts and reasoning of young members of the society to exercise high levels of integrity and self control.

Most of the arguments in this discussion were enhanced by several focused groups who responded to the questionnaire.

1.5.2 Recommendations

From the responses of surveyed groups in the research coupled with literature review, the following recommendation can be deduced based on the four ethical theories.

Recommendation one: Family educational programs

(i) Prevention and educational programs can help strengthen protective factors among young people by teaching their parents better communication skills, developmentally appropriate discipline styles, firm and consistent rule enforcement and other family management skills.

(ii) Parents can also be taught to increase their emotional, social, cognitive and material supports, which includes for example, meeting their children's financial, transportation, healthcare and homework needs.

(iii) Research by Spear (2001) confirms the benefits of parents taking an active role in the lives of their children, talking to them about drugs and the effects, monitoring their friends and the nature of activities they engage in, understanding their problems and concerns, providing consistent discipline and rule and being involved directly in their learning and education. Parental child relationship continues throughout the adolescence periods of their children.

(iv) Parents are supposed to role models to their children, by passing good societal values and morals. Researches argue that children will learn from their parents such that when a parent is a problem drinker, then his children are likely to be problem drinkers. Thus according to virtue ethics, parents play a significant role in imparting good values and virtues in their children.

Recommendation two: School based educational programs

(i) Prevention and educational programs in schools and other learning institutions focus on the student social skills as well as academic skills, including enhancing self-control, peer relationships, coping skills, social behaviors and drug refusal offer skills. This will help guide their actions as discussed by deontological theory of ethics.

(ii) School based programs should be integrated within the school's own goal of academic performance and excellence. These programs help student in forming good bonding relationship with the school life and reduces misconception that students are drug abusers. This is the holding of the teleological theory of consequences.

(iii) Ethical learning and growth theory focuses on the need for individual to constantly keep learning

throughout their lives as learning never comes to an end. This therefore refers that teachers are to be the light by modeling their students to live lives of self control, caring and responsibility. Thus for a teacher who comes to school when drunk would make students to behave in a similar manner in future.

Recommendation three: Community based educational programs

(i) Alcohol prevention programs at community level work with civic leaders, religious leaders, law enforcement and other government institutions to enhance anti-drug consumption such as alcohol. Many of these programs coordinate educational and prevention efforts across settings to communicate consistent messages through schools, work places, religious institutions, and media houses.

(ii) Research has shown that many programs that reach youth through multiple sources help impart community norms. Community based programs also involve development of policies or enforcement of regulation, mass media efforts and community-wide awareness programs. For instance, establishing youth curfew, advertising restrictions and reducing density of alcohol outlets in the community.

Recommendation four: Establishing ethical and psychological guiding and counseling centres in every province and counties.

(i) Guiding and counseling centers and committees should be provided at every community level with right qualified personnel to offer such services. This ought to be established in every county. This will help speed up the process of alcohol education and management. This will involve identifying individual social agent component and defining its role in alcohol management as proposed below using ethical theories.

(ii) The family is highest social agent responsible for transmission of society's norms and values, hence parents will need to undergo regular guiding and counseling programs to gain more on the ethical inclinations that can help bring control in alcohol consumption. Parents need to have regular discussions with their children and be open to explain the changes that occur in their lives as they attain maturity. Ethical education should be guiding pillar in every family as argued by theory of virtue ethics. Teleological theory and ethical learning and growth theories are very much concerned about positivity and responsibility of the beings in the society. Thus parents should teach their children to be responsible by creating their own jobs through entrepreneurial spirits in their own leisure moments. Being idle creates vacuum which are therefore filled through engaging in irresponsible acts that depreciate the worthy of a person.

(iii) Schools have taken up greater role of imparting society's values and expectations in young adults. In modern societies, the school has likewise become another major institution influencing the behavior of young people and young adults. The education received through the interaction of learners with teachers, and communities, in learning institutions, has a great influence on youth. This will therefore require both psychological, mental, medical counselors without surpassing theological and spiritual counselors who are responsible for creating morally upright persons in the society. Ethicists and theologians should be invited to formulate learning modules that can help be understanding of alcohol management.

(iv) Virtue ethics and deontological theory will be very much adopted by religious leaders who have proved to be great counselors in psychological and spiritual anchoring. Thus by having such leaders in the ethical committees and centers will help speed up the processes of guiding and counseling. Through their proven success in guiding and counseling married couples, religious leaders will again gain an edge in managing alcohol if hugely considered.

(v) The work places are also target areas where this guiding and counseling should be largely considered. There ought to be mentors who can nurture young employees and direct them towards attaining highest level of discipline and self-control. Guiding and counseling programmes should be made periodically and if possible on weekly basis. Such centers ought to be established in every workplace.

(vi) The government has proven to fighting this menace through NACADA initiatives. This will work well if ethical perspectives will be adopted in line with what is already in place to strengthen and collectively manage alcohol consumption in Kenya. This, as inferred from virtue ethics will involve combination of values that can be taught and instigated into daily lives of Kenyans. Culture has an overall effect on the life of every member of the society. This is because of the value and norms that contained in it. Currently with faster encroachment of modernity and ways of life, ancient cultural values and norms are being sacrificed especially by the young who are the targets of such practices. Therefore as inferred by ethical learning and growth, ethical lessons will help manage cultural stability thus bringing sanity in its entirety.

(vii) Before concluding this section, I wish to reiterate and underscore the fact that there ought to be ethical committees and centers in every county, within every sector of the society especially the social agents. These committees should be managed by all round professionals and counselors such theological and spiritual leaders, ethical and psychological experts as well as other socially and mental counselors, and be placed at principal places which include schools and other learning institutions, work places, churches and government offices. In this is done then alcohol management will be easily managed. Fighting and managing alcohol will require an ethical revolution and reinvention collectively by all the Kenyans, to focus on the virtues and values of humane, which if otherwise ignored might cause the waterloo acquisition impossible. Only by clear diagnosis of the African problems can there be a complete prescription and cure to these problems of alcohol consumption that threatens Kenya. We cannot run away from it, we cannot ignore it, but we can only tackle it using spiritual, psychological and ethical perspective.

1.5.3 Conclusion

In order to develop and nurture a healthy and productive future generation, there is need to consider employing ethics in alcohol management in Kenya. Most stakeholders like; family, schools corporate institutions, government institutions and non governmental institutions should work and develop guiding and counseling programs that are observed weekly by their members. Self control and responsibility values should be adopted through ethical application.

Parents and teachers will be required to be people of high integrity to seem to convince their children and students that self discipline is worth in attaining high faculties in life not just in academic excellence but in health life and growth. Above all, ethics should be made part of everyday life and activities in families, work, and other social encounters. Wisdom ought to be applied in fighting this war against alcohol consumption among productive youth in Kenya as argued by Huang (2008), that 'a strategy without tactics is the longest road to victory. Tactics without strategy is the noise before defeat', hence the need for wisdom is relative to alcohol management. The greatest wealth we can ever have is health and a developing nation with good health is rich and therefore wealth. Having health population will enable Kenya to realize the vision 2030 and the millennium development goals.

1.5.4 Research Limitations

This research was carried out following a Kenyan perspective and only applicable to its culture and way of life of her citizens. Therefore a major limitation is that it may not be applicable to other countries due to cultural differences and background.

1.5.5 Future work

This research was carried out based on the drinking culture in Kenya while focusing on the education programs likely to prevent further spread of irresponsible consumption among Kenyans. Future work may be carried out to investigate the effects of alcohol on economic growth, family integration and overall, the effects of drugs on young population.

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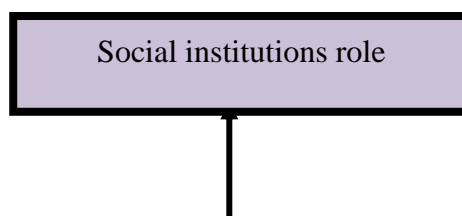
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Note:

Note 1:

Fig 1: Operational Framework of the research variables.





Sources: Kolb (1984) learning and Experiential Model

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